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LEONARDO DA VINCI'S SELF-PORTRAIT

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October 1, 1952

FROM COVER TO COVER

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READERS WRITE

Candidate Hallinan's Distinction

The Progressive Party's presidential candidate Vincent Hallinan has the enviable distinction of being hated by the "best people." When Andrew Jackson was inaugurated, John Randolph of Virginia said — "The country is ruined beyond redemption." Like Lincoln, Wilson, and Roosevelt, Jackson was hated by the "best people." Vincent Hallinan lives in Ross, California, an exclusive suburb 15 miles north of the Golden Gate. His presidential nomination inspired no homecoming occasion. It is not that the Hallinans are without money, they are comfortably well off. Nor that they have planted a substandard house in the midst of palatial estates. Their own large residence is as good as they come, with two acres of lawn rolling down to the elm shaded street below. Nor is the uneasy social position of the candidate traceable to any failure to shine in the public eye.

No, I would say that the somewhat unenviable social position of this lusty family stems from such things as opening their large swimming pool to negro boy's clubs from Marin City, from playing hosts to such "unmentionable" people as county members of the Progressive Party, from Vincent's known opposition to the Korean War and from the prominent part he played two years ago in the defense of Mr. Harry Bridges. President of the longshoreman's union, indicated by President Truman's Dept. of Justice for perjury and later convicted.

"I was about to retire in 1949," he says, "when this Bridges case came along." For some years I had been aware of tension on the water front but did not give it much thought. I knew that Harry Bridges had been such an object of official displeasure that Justice Frank Murphy had once said — "This case will stand forever as a monument to man's inhumanity to man." "Then I became the chief counsel for the defense of Mr. Bridges whom the Justice Dept. alleges committed perjury when on becoming an American citizen in 1945, he swore that he was not a Communist." I believed in Mr. Bridges, and his associates, stood by him, suffered a contempt of court sentence and lost the case."

Be that as it may, Vincent Hallinan was never the same again. A crusader by temperament and inheritance, he believes that in the Progressive Party he has the instrument ideally designed for righting many wrongs, waging peace and restoring to the average American his lost civil liberties. He boasts that more votes will be cast for his party this year than in 1948 when Wallace and Taylor received 1,170,000 popular votes. Many militant political liberals will not go along with him and his team mate Mrs. Carlotta Bass, but none will have reason to doubt that he is in earnest, that he will not equivocate and that he will not retreat a single inch.

From 1948 to 1952 I served one of three Methodist churches in Marin county where I was a neighbor of the Hallinan's. Not in Ross but in an adjoining community for the Protestants in Ross are Episcopalian, their rector being neatly orthodox in theology and politics. It happened that the first vice-president of the longshoreman's union lived in my town. His mother was a member of our Methodist church. When in cted along with his chief Bridges went to court as his character witne Thereby hangs the tale of my p sonal friendship with the Hallin family.

Every now and then the fam would journey over to our lit Methodist church. On hearing rome Davis one evening, Vince said — "He almost made a Metho ist out of me." This was somethi of a concession considering the Iri Republican, Roman Catholic bac ground of the Hallinan forebea Eamon Devalera is Vincent's cousi His sister belongs to the Sisters Mercy. He, himself was prepar for the bar at St. Ignatius Colleg But somewhere along the road of h intellectual pilgrimmage young Ha linan cast off the ties of moth church. Now in his middle fifties, man of the widest, freest and mo intense intellectual and cultural i terests, he quotes the Bible as free as Shakespeare and the classic poe

A non-smoker, teetotaler and mi tant foe of the liquor business h outstanding spiritual quality is sens tivity to human suffering and to hi man rights. An eminently successf criminal lawyer, he has just serve five months at McNeill's Island Fe eral penitentiary for contempt c court. Surely this will not have bee lost on him as he has the faculty c turning every misfortune to good a count. While he was incarcerate his wife received a series of threate ing telephone calls demanding $500 ransom without which "violent har will be done to one of your boys wit in 24 hours."

In addition to police protectio which was thrown around the Ha linan place, a crop of husky lon shoremen stationed themselves on day and night guard detail. Th blackmailer turned out to be an ai corp man who said that he neede money desperately to help his mothe stricken with cancer. Vivian Hall nan refused to prosecute.

If you should ask me concernin the Hallinan religious creed I migh put it this way. Once I said to Vi ian: "With your socially sensitive ou look on things you Hallinans ough to be Methodists." Her reply wa "We are not a church going famil But I have often said that if I we to join a church it would be th Methodist Church because your de nomination fights for the commo people."

(Rev.) Edward L. Peet,
Sacramento, Californi

The Decline Of Visitation

HARRY PRESSFIELD

NY STUDY THAT we have ever made of the American family made evident to us that at one time it was contained. This independence, however, was mainly economic independence. Once cash was provided for ır and salt, possibly tea, that little realm of the farm d provide the rest. Socially, it was well integrated. ddition to the home itself with its usual large family, the nearby kin and neighbors, there was a social nd of much activity. Even after the children had vn and left the home, something of the loneliness int in the changed situation was cheered by the friend-nterchanges of community life, much of it centering nd the church.

ertain inevitable changes in our American life have rated to disintegrate this social pattern. Even before coming of the automobile, the process of change in al relationships was under way. This was due, in part, ncreased income, with the consequent opportunities to entertainment in a wider radius. But the automobile speed up the process. The earlier evidences of this ine of visitation incident to the use of the automobile be dated from the earlier years of the century.

he older clergymen, say those who are now retired, readily recall that in the pastoral calling that was e in the first pastorates of their younger years, it was equent thing to go into the homes at night and find nds or neighbors present. They will bear witness, , to a changed situation in their later pastorates. The ily was usually alone. A change in the social life had en place.

HIS PROCESS OF the decline of visitation that began back in the early part of the century has been en impulse by a new pattern of our American life. The vies, radio, television have not stimulated the interange of lives in friendly calling. While the advent of vision has given something of cohesion to the family up, and, when it had the aspect of newness, the neighs and friends may have dropped in to see this new g, but surprisingly soon they had their own set.

he remarkable increase of the telephone with its fay for verbal visitation — to the despair of everyone a party line — has been a convenience to make unessary many a direct friendly contact. The greatly tiplied night clubs and restaurants which cater to the it of dining out — largely a custom developed in this ntieth century — also, the amazing increase of books magazines and daily newspapers, in marked contrast what was received in the home fifty years ago, are ulants of individualism — not gregariousness.

he foregoing is preface to this postulate: This decline isitation is an unfortunate situation in our American It is desirable that a resolution to remedy it should er force. The churches can set the pattern for an insed human interest. It is more than ever necessary for churches to do so, for the changed social climate has invaded the church. The campaign of resistance lies in the church carrying through year-round, warm, interested, helpful relationships with all age groups.

THIS DECLINE OF visitation bears down with unfortunate — often distressing — consequences for the elderly. It has brought about the unfortunate situation in which the elderly is the most neglected group in our churches. The loneliness of age can not be entirely overcome. In extreme age it may become the penalty for having arrived at that place on the pilgrim road where one outdistances all his contemporaries. But the Christian church is a fellowship! If it is not a fellowship then it is only a church in a physical and automatic organizational sense. There must be a definite understanding on the part of the fellowship that loneliness may often be a devastating thing — in some cases with an accompaniment of psychic disintegration. At best, it is well nigh an acute malady of the personality.

The question may arise at this point relative to the methods by which so desirable an achievement is accomplished? One could readily call attention to some suggestions, in general, but that may be just that — too general. The local church must determine the techniques. Of course there will be the varied adaptation depending on whether the church is large or small, urban or rural, industrial or agricultural, in a privileged suburban or in a depressed area. But the continuity and compulsion of the task is of the essence.

IN FACING THESE social dislocations in our American life with the will to bring the mind and spirit of Jesus to operate toward a happier adjustment, the Christian church makes evident in increased measure that it is in the world, but not of it. While these environmental constraints are upon us, all too easily forcing our church life into a standardized mold, plastered with the world's label, we need not be subdued to any arbitary shape of things. We have the mind of Christ!

If all that the New Testament tells us so insistently about fellowship and Christian love and the imperative obligation of a corporate life in friendly action, such a fellowship should be a surprise to the worldling! And a magnet of persuasive attraction to him as well! Those who have themselves surrendered to the friendliness of Christ and will convey that, warmly, to others, have set in release an evangelistic chain-reaction.

However, a spirit of cynicism may too easily hold our minds captive. We may readily admit that there has been something of a breakdown of Christian interchange in the membership of the church. So we come up with the conscience-appeasing explanation that a whole complex of subtle and irresistible factors are covering to defeat our very best will in the matter. But, if it comes down to this, that all that here has been urged is nothing other than a counsel of perfection, then, brethren: Let Us Pray.

It Takes More Than Sympathy

EMORY STEVENS BUCKE

We Methodists are still bound up to the idea that religion is experience. When our hearts are warm, we are at our best; when our hearts are cold, we're a rather stuffy lot! There are many long range barometers that show the truth or lack of it in what we do, and one of the surest indicators of what we are like is to be found in the twelve years of work carried out by our Methodist Committee for Overseas Relief. (MCOR)

During the past twelve years, our world has been through one of its most serious illnesses. Physical and spiritual deterioration have set in everywhere; people have lost life, homes, and hope. The ministering of religion to such a world has been made more difficult than at any period in Christian history. In many places the organizations of religion have failed completely to meet the frightening demands; in other places, religion has taken advantage of the crisis to perform its most heroic work. MCOR has been one small effort of the Methodists to provide a positive alternative to the chaos of negation that has be-deviled modern man.

In addition to our regular world mission program, we have provided a million dollars a year during the past twelve years to help relieve human suffering. We gave much of that money when we went to the Service of Holy Communion; about 14,000 Methodists have made an annual contribution to MCOR; we gave some of it from the Crusade for Christ and His Church (1944-48); some of it during the Advance for Christ and His Church (1948-52,) and a goodly share on special days which we willingly observed when some crying need was called to our attention. All of this was "extra money," really, since at no time did we allow it to become a substitute for our increased giving to the many needs of our total missionary work. It was the expression of something more than sympathy — it was, and must continue to be, the out-pouring of warm-hearted Methodists.

Because Methodists were responsive, MCOR was able to feed two thousand children in Saxony for three months! We were able to ship carloads of food to Germany and to China. We were able to send a million vitamin tablets and thousands of blankets to shivering children in Korea. We clothed 700 of the 100,000 Soviet orphans in Pskov. We have spent more than a million and a half dollars in China. We resettled 5,122 persons in this country under MCOR's displaced persons program. All of this must be thought of in wider range than this writer can describe. "All over the world" is such a vague phrase, yet through MCOR and the report of its treasurer, one quickly discovers how specific "all over the world" can be. A paragraph begins, "In China the pitiful struggle . . . In Jap and Korea . . . In Europe all cry aloud for no cessation assistance . . . Czechoslovakia, Poland, Germany, Austr Italy, Hungary, Bulgaria, Yugoslavia. . . . From them the helping hand of the Good Samaritan, who once r cued a stranger and an alien, cannot yet be withdraw

Or read this paragraph, "At last we stopped and son body said, 'This is the village.' I got out and look across the field. I did not see any village. I saw or some people walking around in the big field. It was cold day and I had put on my warm coat, and my hea boots and my thick gloves before we started. But the poor little boys and girls stood there shivering in the co with nothing to keep them warm but old, ragged, wo out clothes; and some of the boys and girls did not ev have shoes on their feet. They were barefooted. It h snowed a little that morning." takes more than sympathy to me that scene! Warm-hearted Methodi come up in terms of actual housin clothing, shoes, food, gloves, ha and firewood when they see such "village."

Nor do we tag this "helping han of the Good Samaritan" busine with a denominational label. Whe Methodism set up MCOR it sa that it was to work "for the relief human suffering, without distinctio of race, color, or creed." When has been efficient for our own Meth odists to administer this relief w have done it. Our missionaries an other overseas representatives hav administered about 60 per cent our $12 million; but the remainin 40 per cent has been distributed through interdenomina tional agencies like Church World Service, CARE, CRO the Friends Service Committee, and Meals for Million At no point have we allowed ourselves to be competin "do gooders." Our work has been done on the basis need, and not because we wanted to "be there too." W have also contributed to the specialized relief project Methodists have designated many of their gifts to go t Heifer for Relief, Shoes for Relief, Goats for Relief, Whea for India, Polish Orphans, Service to Refugees, and jus about every agency providing this emergency type Christian service.

This writer observed the reaction of some of the Balka countries to religion in 1947. Tito had not yet made hi break with Moscow, and Czechoslavakia had not ye been taken over by the communists. Bulgaria had n yet sold out its entire independence. In trying to di cover how these people and their leaders felt about r ligion, it soon became clear that the one word whic

(Continued on Page 20)

"A Christian home will be run on democratic principles. There will be no one person to whom the other members of the family are subservient. Speaking crudely, there will be no 'boss.'"

* * * *

"Your Home Can Be Christian," Donald M. Maynard, Abingdon Cokesbury, Nashville, Tenn.

Away From Home But Near To God

GEORGE S. REAMEY

ROM TIME TO TIME, the daily newspapers tell us of the enticements to evil which beset the serviceman woman on leave from military camp or ship or training ion, but all too often the brighter side of the picture is lected. Actually, the chaplains carry on a strenuous effective program within the camps and on ship, aching, teaching, lecturing, personal counseling; and nbers of churches, including those of our own Methst faith, offer inviting opportunities on week-end for men and women in uniform.

Vhat is being done by Methodist churches in this ter's home state, Virginia, typifies what may be found many a Methodist church throughout the land. No tter where a serviceman or woman may be stationed Virginia, somewhere near is a Methodist church that nds open arms and a cordial welcome to worship, to x, to enjoy wholesome fellowship both with churchn and with attractive young (and some older) ladies. 'or example, in Richmond the 26 Methodist churches rge their efforts and conduct at downtown Centenary urch a serviceman's reception center, which is visited approximately 125 to 150 servicemen every Saturday rnoon and evening and a like number on Sunday rnoon and early evening. Afternoon hours are spent as visitors may elect: playing quiet games such as ping g, checkers, chess, dominoes; or playing and singing he piano, or writing letters to loved ones or friends, or ply chatting with some of the young ladies who are re as hostesses.

ET IT NOT BE overlooked that the servicemen themselves make valuable contributions to these gathers. Within the past two years the Center at Washing- Street Methodist Church, Petersburg, has been visited one or more servicemen from every state in the Union, l, in addition, men from most of the countries of West- Europe, the Philippines, Cuba and several of the th American countries. These men, needless to , dearly love to talk about their respective homelands, l persons interested in listening can learn much. Then, re are the human interest stories of various kinds that tinually turn up.

imilar programs to those at Centenary, Richmond, and shington Street, Petersburg, are carried on at other es but with varied and interesting adaptations, accord- to local conditions. Zion Church, located near the val Base in Norfolk, has long been active in helping ng service couples find places to live. These young s, once settled, respond by active participation in the gram of the church. Some of the more experienced h in the church school; others sing in the choir, and of them are encouraged to join that church while they living in the community. In this way they feel more it is their own church, for it is. When in time they ve elsewhere, they are encouraged to take their church ers or, at least, to write for them after they become settled in their new homes. One of these young men said to the pastor, the Rev. Edward D. Garris. "Sir, this is a splendid thing you are doing for us. Many of the boys in service were accustomed to attend church back home, but had nowhere to go here in Norfolk." Roman Catholics as well as Protestants attend these services and participate wholeheartedly in what is going on.

ACROSS THE RIVER in Portsmouth the activities for servicemen are, for the most part, centered in the USO, but even here ladies from local Methodist churches volunteer their services to act as hostesses and to provide refreshments.

At Fortress Monroe, near Hampton and Newport News, the men there stationed find nearby Phoebus Methodist Church an inviting place to attend. Here, as at Zion Church, special attention is given to a full integration of servicemen into the church's total program. One objective has been (and is) to help assuage the pangs of homesickness on the part of the men in uniform by making the young soldier feel he is welcome in this new community to which he has come.

Lt. Col. William H. Witt, an active member of Phoebus Church and stationed at the Fort, states that "a majority of the officers and enlisted men there are married. Many of the enlisted personnel have homes in the adjacent community." The church therefore invites these men and their families into full membership and more than 50 servicemen and their families have joined the church or attend regularly. Some of them have never been members of any church before. The christening of their babies by the pastor has been an important activity and one which the proud parents greatly appreciate.

Of the work with servicemen at First Church, Hampton, the Rev. Harold H. Fink, pastor, says: "We have seen many lives steadied and otherwise strengthened. A few of the men have united with our church, some on profession of faith. One young man who came to the center bitter, disillusioned and unhappy, found a new meaning for his life and wrote us recently from England that with the help of his chaplain, they were setting up a center similar to this one."

AND SO THE STORY goes. Just as in civilian life, if a man looks for a church home and friendly people, they are easily to be found at some nearby Methodist church. If the man in uniform really desires entertainment of quite a different kind — on a lower moral level — but that is another story. The churches are there to help those who wish to be helped.

How are these centers financed? Largely from local church funds but, at the larger centers at least, aid comes from the offering made on World Service, Sunday (October 5th, this year) for the Fellowship of Suffering and Service. In this way any church — every church — may have a part, and thus spread the financial responsibility.

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The Nixon Affair

Truth is so utterly refreshing that most of us are amazed when we see it. The appearance of Senator Nixon on television last week to explain an $18,000 fund which had been set up to pay his political expenses, will go down in political history as a "believe it or not." People are divided in their reactions: some said it was simply wonderful; some said it was a soap-opera drama; some said that he should have stopped when he had explained his own use of those funds and should not have gone to cite the doings of Senator Sparkman and Governor Stevenson; some said that it was too good to be true. As for us, we are refreshed by the whole episode and believe that if every politician could submit himself to such a public X-ray, we would have more statesmen and fewer politicians!

After watching and hearing Senator Nixon, and then turning to another station and observing Governor Stevenson's Baltimore speech, we were more refreshed by Nixon and more depressed by Stevenson. Frankly, Governor Stevenson seems to be wearing a bit thin. If, as he charges, the Republicans are guilty of blaming everything on the Democrats, then he must accept the charge that all his blame for all problems seem to be placed on the Russians. Surely he cannot expect us to believe that all that is wrong in corruption, political graft, inefficiency, as well as inflation, can be laid at Russia's door. Obviously expensive military items have contributed to inflatio but the governor's little pleasantries are hardly enou to explain the whole mess in such glib fashion. Mo over, and this is where his campaign is most depre ing, Governor Stevenson seems to be convinced th nothing can be done about all that is before us. If means to curb inflation by increasing taxes, controlli prices, and *maybe* wages, then he has much to f in on his definition of a free economy. His demu comment that he was not an economist have us lit hope at that point.

We do not like the role Senator Taft seems to playing in General Eisenhower's campaign, and v certainly do not enjoy Senator McCarthy's curre deification. General Eisenhower has said, howeve that he does not believe that complete agreement essential for all members of a political party and, on number of specific instances, has made it clear th he does not agree with either McCarthy or Taft on a points. Obviously General Eisenhower is far less o ligated to Taft than Stevenson is to Truman, and th is refreshing.

The issues in this campaign are becoming muc more clear, but we still have much to discover churchmen are to make wise choices at the polls ne month. We hope that whistle-stops, last minu dramatics, and cute little pleasantries will not be th basis upon which the American people select the next president. As for us, it looks like Eisenhower.

The Yankee Methodist

DEAR GOLDEN DOME:

A very new and thoroughly refreshing person too part in a discussion among some theological scho people recently. The question before the house wa as is often the case, the re-appraisal of the curriculum Questions about the worth of particular courses wer being asked and finally this inexperienced perso asked, "Shouldn't we find out just what is the pu pose of a theological course? Rumor has it, that th novice was presented an unofficial medal because h had really introduced the most embarrassing questio of the year. The question is intriguing, for most us need to be asked questions like that to force into honest appraisal of our work. For example, chap stopped me once after I had preached what I h regarded to be a mildly satisfactory sermon and sai "Just what did you have in mind when you preache that sermon?" It was not a nasty question, but its e fect was as annihilating and eventually refreshing any could imagine! We have a hard time convinci

ıe people that they ought to read Z.H. "Why?" is terribly basic. Our surface answers are usually ınd up with details and we need to be driven to damentals. . . . Speaking of fundamentals, the ian government has a lot of explaining to do in its ermined effort to stop Protestantism in Italy. Still rking under old agreements made between the Musni government and the Vatican, the Italians are ining that they are not violating their constitution en they demand that permits be granted to nonholics for worship. The Vatican, if it really want- religious freedom, could win our respect if it uld take the lead in this whole episode. The ɔgant attitude of the Franco government in their ement about their concordat with the Vatican as ification for denial of religious freedom to nonholics is another instance of what we mean. The ican tends to blame the governments of Italy and ıin for policies which deny religious freedom, and governments cite their relationship with the Vati- for their justification. If the Vatican means what apologists constantly say it means about religious edom, let it clear the air once and for all by anıncing that it renounces concordats with any govment whereby freedom of religion is jeopared! . . . esb

Bibles And Communion

This week Protestants have three important mat- before them: the publication of the new *Revised ndard Version of the Bible,** the publication of lume I of *The Interpreter's Bible,** (the third vole commentary) and the observance of World Wide mmunion Sunday.

First let us speak of the new version of the Bible. Tuesday, Sept. 30th, at least 3,200 services were d by Protestants representing 100 denominations liated with the National Council of Churches. At st 2 million churchmen gathered for services of rship and to hear about and see the new Revised ıle. They saw a volume which is the result of ny years of careful work by 32 of our best scholars. e "eths" are missing from the "endeth's" but the uty and flow of the basic Elizabethan style of Eng- to which Bible readers are accustomed have not n disturbed. By the most skillful editing so that text has been observed, the verses of scripture have been made more readable and thus more easy to understand than in the old King James version. The Psalms, of course, are written as they should be, in poetic format, and the rhythm of "the *horse,* and his *rider,*" has been made easy to feel as one reads the Psalms aloud. (Dr. Elmer A. Leslie's students in Old Testament at Boston University will be quick to detect that rhythm!)

Of equal importance is the publication of the third of the twelve volume commentary known as *The Interpreter's Bible.* This monumental work is the first major commentary produced for students of the Bible since the days of Adam Clarke fifty years ago. Volume I which appeared yesterday contains the major general articles on the Bible as a whole, plus the general articles on the entire Old Testament, and the complete texts and comments on Genesis and Exodox with texts in both the Revised Standard and King James versions. Representing a span of 13 years of work by 22 scholars under the leadership of the editor, Dr. George A. Buttrick, and a million dollar investment by Abingdon-Cokesbury Press, when all twelve volumes of this amazing commentary are completed, churchmen will have the very finest of scholarship in terms understandable to all who seek to understand the Bible. Coming in painless installments of $8.75 for each of the twelve volumes, students of the Bible will eventually have a complete Bible library equivalent to 100 ordinary books.

The real strength of the Protestant's mind and soul depends upon spiritual conviction armed with a thorough understanding of the nature of his faith. He does not take priestly pronouncements as sufficient, but inspired by the leadership of his church, the honest churchman searches the scriptures, becomes familiar with the record of God's way of doing things, and develops a personal piety as a result of all that experience.

As a climax to this current week, next Sunday, October 5th is the time when churchmen observe World Wide Communion Sunday. Offerings are to be taken in our Methodist Churches for our overseas relief program, our chaplains, and our military camp activities. To give sacrificially for those important works should prelude a service of meaningful devotion to the kingdom of God for all the earth. In our participation there should be a feeling of oneness with our Lord, and with our fellowmen; there should be thanksgiving for the fact of our faith; and there should be among us a sense of humble unity that will make the church strong to lead men away from the threatening chaos of the times.

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evised Standard Version of the Bible, published by Thomas son, N. Y., Price, $6.00.

he Interpreter's Bible, Abingdon Cokesbury, Nashville, Tenn. e, $8.75.

How I Can Do The Will Of God

CHARLES M. McCONNELL

CHURCH SCHOOL LESSON FOR OCTOBER 26.

MATTHEW 7:12, 21-27.

The Golden Rule

The general rules for Christian living are broad enough to cover the life of a Christian. Jesus gave us one rule that stands above others. It is a sure guide for personal Christian living and the basis for a just and enduring social order. A brief statement of this rule is, "Do as you would be done by." In the words of Jesus, spoken to his disciples, it is "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Jesus interpreted the old Jewish rules of human conduct and gave it new meaning. He stated positively and definitely the basis of the Hebrew faith in action. The golden rule is based upon love of God and of one's neighbors in action. In fact, it is the expression of our love of God and love for our fellw man. Jesus knew that his disciples might accept his teachings as a set of beliefs and not put them into practice. He tried to correct this fault by giving them a pattern of human relations in a short and concise rule of action.

Talkative Christians

The golden rule covers human speech, particularly as words are spoken to God and about people. Jesus found it easy to get people to verbally commit themselves to God and to him. He might even have gotten a great many prospects to sign commitment cards pledging themselves to love God and all their fellow men far and near. But Jesus was a very wise man and He knew how easy people could speak and profess and promise and then deny their words by their actions. The question we are considering is "How can I do the will of God?" We cannot answer this question by smooth talk, empty promises, and inspiring words of commitment.

In the words recorded by Matthew, Jesus spoke plainly to all fluent oratorically and talkative Christians. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." In fact, Jesus went much further than this simple statement and told his disciples that even if they did perform miracles and prophesied in his name but failed to do his will, He would finally say "I never knew you; depart from me, Ye that work iniquity."

The judgment Jesus pronounced upon talkative Christians does not dispose of hyprocites and other people whose actions do not always follow their words. The average person does not discredit Christianity because an occasional hyprocrite professes more that he does. It must also be added that people who accomplish mighty deeds, which are even greater that the Christian faith they they profess somewhat reluctantly, can not be too heavily discounted. A good deed stands in its own right even performed by a person of meager belief. A prophet mig possibly be false and sadly lacking in theory, and s make some great prophesies which influence the lives other people. The multiplication table is not discredit by people who cannot multiply correctly.

Sand and Rock Foundations

When Jesus wanted to illustrate what he meant words and deeds, He reached back into his early life a carpenter, and spoke a parable about building. I knew how buildings were sketched on paper and th built according to specifications. He knew about found tions laid on bed rock and on sands. In a few paragrap He compared people who know the gospel and put it in practice to a wise man who built his house upon a roc On such a firm foundation, a house stood, when "the ra descended, and the floods came, and the winds blew, a beat upon the house." Jesus added that "it fell n for it was founded upon a rock."

Continuing the parable Jesus described another hou built on shifting sands. The same winds and rain a floods descended on that house and it fell. Jesus add "great was the fall of it." He compared this house to foolish man who built on hypocrisy and pretense and d not do the will of God. Jesus made it plain that the sol rock of Christian character must furnish the foundati for personal Christian living and for enduring society.

When we accept these principles of living, based up the two commandments Jesus gave, and the golden ru which controls the expression of our love for God and f all men, we are on the way toward personal Christi living and the social application of the Gospel of Jes Christ. We are today witnessing the break-down of ma lives and many great institutions because they are found upon grand words, good intentions, and shifting san of hopes and desires. What we lack in an honest activi on the part of Christians in public and in private life wh will actually do the will of God. It is a very distressin picture that we see, when we look out upon the wor sorely in need of honesty, integrity, faithfulness to dut and applied Christianity and find no answers in terms real application of the Gospel of Christ in present day a fairs.

We need not be discouraged for some solid foundatio have been placed under our Christian institutions. M and churches are today withstanding some of the mo devestating storms which have ever swept the earth. F instance, it is encouraging to hear the Christian church South Korea began. A missionary, who was recent driven out of China said "I am not worried about the b havior of the Christians in China today, what gives m most concern, is the behavior of the Christians in t United States."

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The Great Argument

LYNN HAROLD HOUGH

"Come now let us reason together, saith Jehovah"
Isaiah 1:18.

HE BEST APPROACH to the study of these words may be found in a declaration made by Robert Flint, professor of divinity at the University of Edinburgh, ıe effect that the soul's commitment to God cannot be pendent of reason and yet reasonable. He states tly that if one has no reason for believing that there God, he has no right to believe that there is a God. with such thoughts in mind that we may best con- r the great summons of the prophet: Come now let us on together. And we shall perhaps be able to trans- l some of the limitations of contemporary thought if ıpproach them in the light of the grace of creation, the e of Providence, the grace of revelation, the grace of mption.

/e sometimes forget that creation itself is an act of reign grace of God. The world in which we live was gift of the grace of God. It is by God's grace that all manifold forms of life thrive upon it. Human life ıe gift of God. The minds with which we think, the c which we apply to facts and events, the reason by ch we work our way through the manifold problems ife and thought, are the very products of the creative e of God. The power to reason is not something we ıg to God. It is something which God has given to When we hear the words: "Come now let us reason ther," they ask us to use the greatest gift God has n to us to understand the message which comes to us n him. It is by the grace of God that we are intellect- y aware. It is by the grace of God that we can think s by the grace of God that we can reason. There is matter for ugly pride in the fact that we can use the ıds God has created for the understanding of his word s.

HERE IS THE GRACE of Providence. God does not forget the children whom He has made. In the st vast and varied ways he works upon and in and ough their lives. In following the journeyings of men races, you never know when you will come upon the prints of God. It is better always to be watchful. when you think you have come upon a race un- hed by the finger of God, you see the unmistakable k of the divine presence. In the midst of the dark- of man's evil ways, you see the sudden shining of the t which lighteth every man coming into the world. fessor Gossip has a way in his sermons of quoting ı thinkers and sages of many races and many cultures many religions. All that is true belongs to God. All is rich with ripe understanding is the gift of his grace. fashion in which Greece built a pattern for the use of mind is a gift of the gracious providence of God. The ion in which Rome wove a web of law about the ld is a gift of the infinite mind to the mind of men. As Paul said on Mars Hill, "We are all his offspring." And there are marks of the divine paternity everywhere. When we are asked to reason together, all that has come to us through the grace of providence is to be used for the understanding of the divine ways. There is no self conscious assertion of man over against God in all of these things. It is God who has given them. It is God who must be praised for our possession of them.

ALL THESE MARKS of the presence of God in human life sharpen to the point of actual revelation. In the whole history of the Old Testament people, God is marching manward to make his power and his character clear to men. The prophets reveal Him as righteousness and love alive in the throne of the universe. Through events as well as through words He speaks to men. And as their anxious and enquiring minds attempt to understand his ways, there is a great argument. Habakkuk, whom Sir George Adam Smith once called the sceptic as a prophet, might be answering a divine command: "Come now let us reason together," as he turns his mind to these great matters. The book of Job is one long hot and intense argument about the ways of God with men. The dialogue of Job with God reveals a mind which must reason with God about the very tragedy which, like a black storm shot through with flashes of destructive lightning, envelops his life. Indeed in the Old Testament the great argument is made part of the divine revelation. The reply to the challenge," Come now let us reason together," moves through the very warp and woof of prophecy. It is of God's grace that the great argument exists. It is through God's grace that the great argument is conducted.

Then there is the grace of redemption. It is in the New Testament that we have the full account of it. But there are many adumbrations in the Old Testament and indeed the Old Testament is only understood in the light of its consummation in the New. The passages dealing with the suffering servant are moving toward great things. A distinguished German Old Testament scholar used to declare that when you read, "He was despised and rejected of men," you feel as if you are standing on the slopes of Calvary.

HOSEA REVEALS THE quality of the love which is ready to suffer for the unlovely. And when the eighth century prophet calls men to reason together, it is about the God who is ready to say," Though your sins be as scarlet, they shall be as white as snow." God's grace of forgiveness is to appeal to men's understanding. And in the New Testament Paul builds a great dialectic of Redemption. He brings every quality of a profound and subtle mind to reasoning about the Cross. In the Scriptures the mind and the grace of God are never set over

against each other in hostility. They belong together. God has made the mind so that it is capable of reasoning about redemption. The mighty acts of redemption have the supreme place in the palace of the Christian mind. The world of grace and the world of the intelligence are not two worlds. They are one.

The greatest argument in the world is the argument which comes to its consummation in the offer of the grace of God in Christ to men. The far-off promise of it is seen in the Old Testament. Its fulfilment is found in the new. The idea that you must abdicate the reason in order to accept the great redemption is foreign to any profound understanding of the living and penetrating words of the scriptures. Never more is it necessary that we should reason together than when we confront the supreme facts and the supreme achievements of the Christian religion. Never is it more necessary that we should reason together than when in profound spiritual meditation we stand in the presence of the Cross. The Christian religion approaches even the emotions through the noblest use of the reason. Christian emotion is intelligence on fire. It is understanding which is burning but not consumed. It is reason burning in the furnace of God, and so producing that warmth which will save men from the cold wh would congeal their lives. The fire in the eye of a prop indicate that he has discarded his reason. It indica that his reason has been brought to white heat by t presence of God.

When the eighth century prophet cries in the name Jehovah, "Come now let us reason together," he is givi the godly man a charter for the use of his mind. A when the vast dialectic of thought and experience carried forward so that it includes all that we receive fr the New Testament, the words, "Come now let us reas together" can be regarded as a charter for the Christi use of the mind. When Jesus says, "What think ye?" H is using the same standard and making the same appe Indeed, Christianity comes not as a ritual without appe to the mind. It comes as the Word made flesh. T word must be received by the mind. Then it must be a cepted and obeyed.

Jesus puts the matter with complete finality when says: "If ye abide in my word, then are ye truly my c ciples; and ye shall know the truth, and the truth sha make you free." The truth of revelation illuminates. T truth in Christ emancipates.

"The Last Supper" — *Leonardo Da Vinci*

ARTHUR BRUCE MOSS

THE WORLD HAS MADE over 182,000 axial revolutions since the birth of Leonardo Da Vinci in 1452. The planet earth has swung through untold millions of miles in completing five hundred courses about the sun. Who can measure the sidereal distance along which the sun and its system of satellite planets has rushed in half a thousand years? Leonardo, the astronomer, one of the first to say, "Il sol non si muove:" the sun does not move (about the earth) — would be thrilled to ecstacy in the revelation of a vast universe.

Far as man has traveled in knowledge since Leonardo's day, equally great has been the development of mankind's changing society. The burnt-out wreck of feudalism rusts far back upon the road. Kingdoms, empires have risen, to fall in shattered remnants. The Renaissance, the Reformation, the Revolutions have come and gone. The dream of a world-wide democratic order, both of the revolutions, still holds the poignant hope of men, despite the torture and horror of two holocausts and the dread fear of a third to complete the series. Da Vinci, counsellor of kings, confidant of rulers, builder for the future, would stand in amazement before his own prophetic drawings, catching the continuing cadence of his own seminal words and phrases.

A CURIOUS PRESCIENCE lives in so much that he did. He tenderly held a bird captive in his hand, taking its weight, measuring and sketching wing-spread, studying the lay of feather with feather of the wing's thrusting surface. Then, with a gentle toss, he watched it fly away. Sketched as works of art, written and correc ed with scientific accuracy, his notes on the flight of bird and the calculations of lifting power of a wing, form th earliest elements of our data for aviation.

Scores of contour maps were drawn for the militar needs of Lodovico Sforza and other generals. Bold plan evolved for turning the Arno River, for draining th Pontine Marshes. The flow of water lured him as an en thralling mystery. The tireless pulse of tides, the poun of breaking surf, the hiss of storm-driven spume, move his very soul. "The ebb and flow of the ocean is it breathing" (Da Vinci Ms. in the Leicester Library). H sensed the ago-old rise and fall of continents, the slow changing outline of the seas, the greater currents tha move far below wave and tide. Rachel Carson's "The Se Around Us" completes a modern text whose introduc tion Leonardo wrote and sketched over four centuries ago

SOMETHING TIMELESS inheres in all true ar Whether he is sculptor, poet, musician, painter, th artist captures the glow of eternal glory. By the magi of his craft he enshrines that much of the infinite withi the limits of his time and place and skill. Several majo works attest the abiding value of Leonardo's artistry Among them are: "Adoration of the Magi" (painted whe he was scarcely thirty); "The Madonna of the Rocks" (picture light as air and brimming over with life'); "Th Madonna with St. Anne" (at the Louvre); Self-Portra (at the Royal Palace, Turin); "Saint John the Baptist (at the Louvre, his final great painting completed ju before age and illness overcame him).

ACH OF THESE A masterpiece in its own right, all are surpassed by the supreme canvas, "Mona Lisa." s portrait of Madonna Lisa, young wife of Francesco Giocondo, has exerted an influence and occupied a e in the annuals of art of great significance. Begun as ommission fom Fancesco, carried from place to place Leonardo as he worked upon it through the strange uring of his richest powers, this portrait came to sess far more of charm and personality than the sub- ever knew. As with a wand of psychological power, master painter evoked the soul, causing it to live in direct and vital gaze, the quiet strength of restful ds, the enigma of a smile seeming to flow across the ve of lips.

ensing the revelation of an unexampled art of portrai-, the youthful Raphael made careful sketch-copies, ving to capture the vitality of personal meaning. An- ina Vallentin, noted critic and biographer, has writ- : "For Leonardo's contemporaries the portrait was the ting-point of a new art . . . a new conception of beauty, w human type, full and radiant, raised above personal tinies and maintaining itself on the canvas as though ere the centre of the world. To this day Mona Lisa's trait remains a solitary masterpiece on the threshold a new epoch." ("Leonardo Da Vinci," The Viking ss, New York, 1938, page 360.)

MONG THE CHURCHES of Milan, Santa Maria delle Grazie, close to the ducal castle, was held in cial reverence by Lodovico Sforza. Here the man of hless power became more personally conscious of God n at any other shrine. The monks of the Dominican er whose monastery adjoined the church welcomed often to their quiet and lovely garden when he sought ulsion from the crowd of courtiers, or peace from the stant pressure of authority and rule. At times they ead a simple meal before him in their old hall. In urn for their prayers and gentle service, Lodovico sed a new refectory to be built.

Bramante was the architect and builder. On the rear ll, Montorfano painted a "Crucifixion," elaborate, with ny figures. For the front wall, illumined by the full t of the high windows, Leonardo received the com- ssion. What subject more appropriate than "The Last per?" Da Vinci set immediately to work, in due time npleting the fresco of that solemn scene. Few works of have even approached the religious inspiration of this sterpiece. "The profound impression created by the npleted work spread everywhere and exercised an in- ence that has lasted for centuries." (Vallentin, op. cit., e 230.)

NTRIES IN HIS voluminous notebooks, many draw- ings on the sketch pages, show that Leonardo had g meditated upon the theme. Now was the opportun- to give creative reality to the dreams. Intense study types of features, with numerous models in the studio, s carried out until the personality of each apostle ap- red in the chosen figure. Most difficult was the selec- n of a model for Judas Iscariot. Indeed, the fresco was rly completed before Leonardo felt he had found a face, evidencing narrow greed and bitter hypocrisy, sufficiently evil to portray the traitor.

The organization and composition of the fresco is astonishing. Each of the thirteen persons — the twelve Apostles, and the Master in the center — appears in his own vivid personality. Yet, all are bound to each other in an intricate total of appalling suffering. So consummate is Leonardo's genius that none can say whether the agony of individual after individual startles the onlooker more than the terriffic total of them all together.

"The face of Christ is almost expressionless. . . . The lips are firmly closed, as though the bitter truth he had just spoken, "One of you shall betray me," still weighed down the corners of his mouth. The two arms sink heavily to the table the right hand is raised at the wrist, its inner surface involuntarily spread out in protection and benediction; the left hand, turned outward, has fallen to the table in a movement of sacrificial surrender: it is the hand of a man who accepts his terrible fate, a hand which says more eloquently than any words that that fate is now irrevocable." (Vallentin, op. cit., page 227.)

SEATED WITH THE Master, the twelve have instinctively grouped into four triads. At Christ's left, James the elder sits with opened mouth as though repeating the Saviour's very words. Meanwhile Thomas, always the questioner, raises his forefinger as if to demand, "Who is he?" And Philip with eyes brimming with tears stands appalled. Opposite them, John the beloved seems almost to have collapsed. Peter, the impulsive, steadies John with one hand, while grasping a knife with the other. Judas is directly next to Peter, so close to Christ. "His evil, vulture-like profile with his shifty glance, stands out, as the only dark silhouette, so plainly that his identity is clear enough without the evidence of the hand clutching the bag" (ibid. p. 228). Further to the left, beyond Philip, Simon Zelotes and Thaddeus appear distraught and baffled. James the younger and Andrew, with Bartholomew standing in agitation, complete the group beyond Peter and Judas on the right.

Concluding a detailed commentary on the fresco, Rachel Annand Taylor declares: "Every head is a marvel of strong humanity, and all the hands are as expressive as the faces. . . . And not only the hands. The whole body interprets, and the groups have their collective urgency besides. From head to foot these bodies are dyed from the pang of their peculiar surprise and pain." ("Leonardo the Florentine," Blue Ribbon Books, N. Y. page 248.)

FAULTS IN THE masonry of the wall allowed dampness to seep through. During Leonardo's own lifetime stains had dimmed certain of the color values, and the surface had shown a tendency to scale. Restoration and fixing was attempted several times across the centuries. For the last war, the wall was carefully sandbagged, and it is the only section of the building to have withstood the shock of bombing. Fortunately, the wonder of the transcendent original remains to us in excellent copies, and through them this amazing portrayal of the Saviour lives for uncounted multitudes of all races.

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PUBLISHERS ORGANIZE

At its annual meeting in Chicago, the Methodist Board of Publication elected Dr. J. Edgar Washabaugh, Morristown, N. J., as publishing agent to succeed Dr. Roy L. Smith, who retired. Lovick Pierce, Nashville, Tenn., was re-elected as the church's other publishing agent. A layman, he has served since 1946.

Re-elected to editorial posts were Dr. T. Otto Nall, Chicago, editor of "The Christian Advocate;" the Rev. Prince A. Taylor, New Orleans, editor of "The Central Christian Advocate," and Dr. Nolan B. Harmon, New York, book editor of the church.

Judge William H. Swiggart, Nashville, was re-elected board chairman. He has held the post since 1940. The new vice chairman is Bradshaw Mintener, Minneapolis businessman. Dr. Fred J. Jordan, Eau Claire, Wis., was re-elected secretary.

The annual report showed a record high in Methodist Publishing House sales of $15,500,000, an increase of $1,500,000 over the previous year. The board allocated $450,000 for the support of retired ministers and widows of ministers. This exceeds by nearly 13 per cent any previous appropriation.

With central headquarters in Nashville, the publishing house has branches in 13 cities and printing plants in Cincinnati and Nashville. Mr. Pierce and Dr. Washabaugh will maintain principal offices in Nashville and contact offices in New York.

A member of the Newark Annual Conference, Dr. Washabaugh has long been associated with Methodist publishing activities.

CONVOCATION FOR LAYMEN

A national convocation of Methodist laymen, probably to be held in 1954, is to be a feature of the quadrennial program of the General Board of Lay Activities. The board met September 8-9 in Chicago, along with 16 other general boards and agencies of the church, to elect officers and organize for the 1952-56 quadrennium.

Ray H. Nichols, newspaper publisher of Vernon, Tex., and president of the board since 1944, was re-elected. He is vice-president of United Church Men, National Council of Churches. Other officers are Fran H. Faber, Minneapolis, Minn., vice-president, and Carl W. Haggard, Lexington, Ky., recording secretary.

Robert G. Mayfield was re-elected executive secretary of the board, which has its national headquarters in Chicago. W. Rolfe Brown, treasurer, and all other staff members were also re-elected. The board chose six members to serve with the officers as an executive committee. They are: Bishop Glenn R. Phillips, Denver, Colo.; Alpheus B. P. Wood, Los Angeles; Thomas B. Clay, Buffalo, N. Y.; Dr. H. P. Shipps, Delanco, N. J.; Samuel T. Middleton, Orangeburg, S. C., and the Rev. Wilson O. Weldon, Thomasville, North Carolina.

"Methodist Men as Builders of the Kingdom" is to be the theme of the church-wide Laymen's Day on October 19th. This is a change in dates of the annual observance to conform with the church calendar of the National Council of Churches.

WORLD SERVICE AND FINANCE

The Council (formerly Commission) on World Service and Finance of The Methodist Church organized for the new quadrennium by re-electing Bishop Clare Purcell, Birmingham, Ala., chairman, and the Rev. Dr. Thomas B. Lugg, Chicago, executive secretary and treasurer. The meeting was held in Chicago Sept. 9-10.

Other actions taken by the council carried out a realignment of staff functions in keeping with action taken by the 1952 General Conference. These included placing the Statistical Office, the Transportation Bureau, the Pastor's File and Service Department under direct supervision of the council.

Other officers chosen were Bishop G. Bromley Oxnam, Washington, D. C., vice-chairman, and George B. McKibben, Chicago, secretary. The Rev. W. M. Cassetty, Jr., for many years head of the church's transportation unit, was given leave of absence for rest and study. The work of the transportation bureau will now be under the direction of James B. Hoge, who has been assistant to Dr. Lugg. Miss Esther Holly continues in the Pastor's File.

The Rev. Albert C. Hoover, director of the statistical office, continues in that capacity, and Jason E. Robinson, head of the accounting department, becomes special assistant to I Lugg. Jesse Gibson continues in t Service Department.

SOCIAL AND ECONOMIC RELATIONS

The Methodist Church's n Board of Social and Economic Re tions held a brief organization meeting in Chicago recently, electi Bishop Lloyd C. Wicke of Pittsburg as its chairman, naming other office but deferring until later meetings d cisions about selection of a staff a headquarters.

Other officers of the 46-memb board are: vice chairman — Hines I Baker, Houston, Tex.; secretary Dr. James T. Brawley, Atlanta, Ga treasurer — Mrs. Edward R. Bartlet Denver, Colo.

Named to the executive committe in addition to the above officers, we the following: Paul R. Ervin, Cha lotte, N. C.; the Rev. Dr. Henry F Crane, Detroit; D. Stewart Patterso Washington, D. C.; and the Rev. D Leland C. Clegg, Oklahoma City.

The next meeting was fixed fo Dec. 16-17 at a place to be dete mined by the executive committe Policy and budget matters are bein considered by the executive commi tee. Selection of a national hea quarters and the election of an ex ecutive secretary and staff were de ferred until later meetings of th board.

According to the forthcomin Discipline, the new board has bee invested by General Conference wit the function of "implementing th actions of the General Conferenc and of the Methodist Social Creed."

DR. WARFIELD TO SUCCEED BISHOP LOWE

The Methodist Committee o Overseas Relief chose Dr. Gaither P Warfield as director at a meeting held in Chicago, September 8th. He succeeds Bishop Titus Lowe, retired who has headed Methodist relief work since 1948. Bishop Lowe will live in Indianapolis.

Dr. Warfield, long a missionary in Poland, has been an associate on the MCOR staff since the end of the war, giving major time to work in be half of displaced persons. During 1939-42 he was imprisoned and interned both in Russia and Germany.

ınizes Boards

OMOTION AND LTIVATION

National headquarters of the new nmission on Promotion and Cul- ıtion of The Methodist Church l be located at 740 Rush Street, icago, ill. and the Rev. E. Harold hn will be the executive director. ese decisions, together with the ction of other officers, were made the group held its organizational eting in Chicago.

Getting oriented in its rather stag- ing task handed out by the 1952 neral Conference, the new promo- nal wing of the church studied its d of operation briefly and ar- ged to assemble again in Chicago v. 24-25.

Bishop William C. Martin, Dallas, x., was named chairman, Bishop sten J. Harrell, Charlotte, N. C., e chairman, and Dr. Thomas B. gg, Chicago, treasurer. Dr. Mohn s also designated as secretary of the nmission.

Following the meeting, Dr. Mohn nounced as temporary staff mem- s, pending confirmation at the No- nber session, Dr. O. L. Simpson as torial assistant and Earle H. Mac- od, production assistant.

Named to the executive commit- , in addition to the officers, were: hop Richard C. Raines, Indian- olis, Ind.; Dr. C. C. Bell, Roanoke, ; Mrs. Frank G. Brooks, Mt. Ver- n, Ia.; and Dr. C. A. Robbins, Ta- ma, Wash.

LM AND RADIO

The Methodist Church's Radio d Film Commission will locate its w national headquarters in Nash- le, Tenn., it was announced in icago following an organizational eting recently. While the com- ssion was created by the 1948 Gen- l Conference of the church, it had budget until the 1952 conference propriated $160,000 for audio-vis- l work.

Bishop Donald H. Tippett, San ancisco, was re-elected president of e re-vamped commission, and Bish- Marvin A. Franklin, Jackson, ss., was elected vice-president. The o other officers, both staff mem- rs of the Methodist Board of Ed- ation in Nashville, are the Rev. alter N. Vernon, secretary, and C. . Loughlin, treasurer. The com- ssion re-elected the Rev. Harry C. Spencer, New York, executive secretary, and the Rev. Howard Tower, Nashville, associate secretary and program director.

Studios and offices of the commission will be housed in the new Methodist Board of Education building. Completed in July, it contains a special audio-visual department.

EDUCATORS

CHICAGO — Meeting on September 9th to organize for the new quadrennium, the Methodist General Board of Education re-elected Bishop Fred P. Corson, Philadelphia, president, and chose three other bishops as vice-presidents and divisional chairmen.

They are: Bishop Paul E. Martin, Little Rock, Ark., division of the local church; Bishop Paul N. Garber, Richmond, Va., division of educational institutions, and Bishop Lloyd C. Wicke, Pittsburg, Pa., editorial division. The board re-elected two laymen, Dennis Snapp of Paris, Ky., and C. W. Loughlin, Nashville, recording secretary and treasurer, respectively.

Also re-elected were two executive secretaries — Dr. John Q. Schisler, division of the local church, and Dr. John O. Gross, division of educational institutions. Departmental secretaries and editors also were re-elected.

Dr. C. A. Bowen, executive secretary of the board's editorial division and editor of church school publications, was asked to serve on temporarily until his successor is chosen. He was due to retire at the meeting after 27 years of editorial service.

BOARD OF WORLD PEACE

The Board of World Peace (formerly a commission) of The Methodist Church, at its organization meeting in Chicago re-elected its president and executive secretary and hired a new staff member. Dr. Ralph W. Sockman, New York City, was re-elected president and Dr. Charles F. Boss, Jr., of Chicago, executive secretary. The Rev. Irvin S. Motz of Evanston, Ill., was re-elected treasurer.

Other officers are: Charles C. Parlin, Englewood, N. J., and Dr. Edmund Heinsohn, Austin, Tex., vice-presidents, and the Rev. George W. Carter, Camden, S. C., secretary. The board elected as youth members Kenneth Thompson, Jr., Yale student from Evanston, Ill., and Phil Bosserman of Junction City, Kan., theological student in Boston University. Staff members re-elected are: Herman Will, Jr., and Dr. Carl D. Soule, both of Chicago, and Dr. John W. Haywood, Washington, D. C.

Appointment of Jameson Jones, Lexington, Ky., president of the National Conference of Methodist Youth, as a part-time staff worker was approved. The Garrett theological student will assist in setting up conferences, editing publications, and increasing the board's contacts with youth and students.

CO-ORDINATING COUNCIL

Bishop Charles W. Brashares of Chicago, heads the new Co-ordinating Council of The Methodist Church. He was elected at an organization meeting of the 34-member group in Chicago. Vice-president of the council is Judge Ivan Lee Holt of St. Louis. The secretary is J. Wesley Hole of Los Angeles.

Formed by the 1952 General Conference in San Francisco on the basis of recommendations made by the Survey Commission, the new council is to review cases of overlapping and duplication among general boards and agencies of the church.

One of its first decisions was a ruling relative to the Week of Dedication dates. The dates were fixed so that the Week of Dedication falls during the week including Ash Wednesday, with the Day of Dedication being the climax of that week or the first Sunday in Lent.

Tentative plans were made for the next meeting of the full council, probably in Chicago, April 8-9, 1953. The executive committee will meet in Chicago Jan. 23rd to hear reports on two special studies being made. One group, headed by Dr. Chester A. McPheeters, Detroit, is studying the church's program. Another group is studying the church's structure under the direction of Judge Holt.

In addition to the officers and Dr. McPheeters, others on the executive committee are: Mrs. M. M. Drake, Nashville; the Rev. Dr. Embree H. Blackhard, Asheville, N. C.; G. Wesley Lewis, Pittston, Pa.; Bishop A. Frank Smith; and Mrs. Edwin B. White, Jacksonville, Fla.

V. I. P. LIST

NASHVILLE Tenn. — Church school superintendents are important people. They are so important that the Board of Education and the Methodist Publishing House use a mailing list of the superintendents of the entire church, and each conference board of education keeps a list of those superintendents in its conference.

In the past, each of these agencies has secured the names and addresses of the church school superintendents in its own way. Because this method wasted time and money, a number of conference executive secretaries requested that the procedure for securing the lists be simplified. Therefore legislation was passed by the last General Conference to the effect that the district superintendent will secure the names and addresses of the church school superintendents in his district on forms furnished by the General Board of Education. When the lists are received in the Board of Education office, they will be duplicated and copies sent immediately to the Methodist Publishing House and to the conference executive secretaries concerned.

With this new procedure in force, each church school superintendent in The Methodist Church can be sure that his name is really "written there."

BENJAMIN MINTEER

SAN JOSE, Calif. — Dr. Benjamin Minteer Denniston for 34 years pastor of Methodist churches in the New York Conference died here Sept. 17th at the age of 69 after extended illness. The funeral was held at Centella Methodist Church in San Jose, Monday, September 22nd, at 10 a.m.

Dr. Denniston graduated from Wesleyan University, A.B., 1910; Drew Theological Seminary, B.D., 1912; New York University, A.M., 1915; Southern Divinity School, Th.D., 1928.

He was ordained in 1911 and held pastorates in the following churches: Pleasantville, Fourty fourth Street, New York City; Hartsdale, Walton, Middletown, Asbury Centenary, Yonkers; St. Andrews, New York City; Bedford Hills, Croton-on-the-Hudson, Centenary, New York City.

Dr. Denniston was for 28 years secretary of the New York Annual Conference and for 25 years editor and publisher of the Conference Minutes. In 1944 he moved to California where he served churches in Oakland and San Jose until his retirement in 1950. He was a member of the secretarial staff of the 1944 General Conference.

He leaves a widow, Mrs. Bessie Mae Horton Denniston, a son Harold V. Denniston of Troy and a daughter Laura Elaine (Mrs. C. Frederick Dexheimer) of Bedford Hills, N. Y.

BISHOP LORD AT PORTLAND

Bishop John Wesley Lord will give the closing address at the Portland District Conference in Chestnut Street Church, Portland, Maine, on Friday, October 10th. Devotional Services at 10:30 a. m. and 2:00 p. m. will be conducted by the Revs. V. W. Vincent of Old Orchard, and Eugene W. Shrigley, of Cape Porpoise, and the Rev. B. M. Hanninger, the host pastor, will lead the evening worship period.

Conference plans for evangelis Christian education and missions w be presented by Mr. Hanninger a the Rev. G. Duncan Moores, exe tive secretary, and the Rev. Je Kenderline will announce plans f completion of the pension and car fund campaign.

Dr. Marvin Piburn, who is to go Africa in February as Maine Conf ence special worker in medical m sions, will be introduced to the d trict conference to tell about t work he is to do, and the Rev. E erson W. Smith, Boston Area ind trial chaplain, will also have a pa in the program.

A special feature of the afterno program will bring three of the vis ing district superintendents befo the group to discuss the question: " the Christian Church fulfilling mission to men, to America, and the world?" The speakers are t Revs. H. Daniel Hawver, of the Bo ton District, New England Confe ence, Charles X. Hutchinson Jr., an J. Kenneth Pearson, of the Norwic and New Bedford Districts, New En land Southern Conference. Follo ing their addresses, a general disc sion will bring the afternoon sessio to a close.

The Rev. Charles Parkin is the s perintendent of the Portland Distri and will preside throughout the da

BOOK FAIR

A Human Relations Book Fai with the theme "When Peopl Meet," will be held at the Bosto Public Library, Thursday throug Sunday, October 2nd-5th. Co-spon soring the book fair with the librar are the Boston Public Schools, th Independent School Association o Boston and the National Conference of Christians and Jews.

The book fair, dealing solely wit the whole area of human relations will be the first of its kind in Amer ica. Featured will be authors of th important works in the field speak ing to the subject. Also there wil be on exhibit books, pamphlets an other kinds of literature, as well a recordings and films dealing with hu man relations.

The planning committee is heade by Mrs. Muriel C. Javelin of the Bo ton Public Library. Serving on th committee are Elizabeth M. Gordo Virginia Haviland, Louise S. Metcal Edna Peck and Pauline Winnick, o the Boston Public Library; Ros mond Coolidge, president, Indepen ent School Association of Boston

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ıa Phillips, Morrill Memorial Li-ry, Norwood; Frank J. Herlihy, stant superintendent, and Myles Lee, teacher, Boston Public ools; Miriam Kallen, State Teach-College at Boston; Doris I. Boyd, erly High School; and Francis L. rwitz, National Conference of istians and Jews.

HOP HARTMAN ON LEVISION

ishop L. O. Hartman, retired, l take part in the World Com-nion Telecast from Boston's WBZ- on October 5th at 11 a. m. The vice of Holy Communion will be sented as part of the series known "Our Believing World," pro-ed by WBZ-TV and supported by Massachusetts Council of Church-

U WILL NOT FIND TACHMENT

res. Harold C. Case of Boston iversity inducted the freshman ss of 1956 into membership in the ston University community at the t annual Freshman Convocation d Wednesday, Sept. 24, in the Uni-sity's Hayden Hall, 685 Com-nwealth Avenue.

The class enrollment totals this r reached approximately 2100 dents, 400 more than in 1951. Dur-the induction ceremonies the new dents at each of the University's e undergraduate divisions were resented on the stage to answer luction responses. Participating h President Case were Ernest B. lston, professor of guidance, and l Chevoor, Watertown, college of siness administration senior, who vice-chairman of the Student-Fac-y Assembly, governing body on npus.

n his address to freshmen, Presi-nt Case told his students that learn-is focused on practical living. ou will not find detachment, or dain of the conductions of the rld," he declared, "but application research of the best theories, of finest philosophies, known to n, to the alleviation of suffering, building of understanding and achievement of world wide harm-y." Advice to his students was to velop a high degree of unity with emselves, and to find direction in eir lives which will lead to achieve-ent. "Whenever, even for a short ne, life ceases to be discordant, clamorous, and distraught, and becomes a settled, purposeful, power, moving in one direction, it is thrilling."

In achieving serenity and pose within oneself, President Case told his students to recognize the conflicts of competing interests, restraints of society and limitations of abilities.

"Self acceptance is necessary," he declared, and advised the men and women beginning college careers to say, "I accept my resourses and purpose to do the best with myself as I am, and not as I wish I were!" and warned them not to develop a mask, 'covering up your true worth by boasting, dictating, bragging. . . . Cynicism is a poor way to deal with issues. Do not develop a world of fantasy, where you pretend to be something great or successful or beautiful. . . . Do not retreat, becoming 'Mr. Milktoast,' or 'Miss Inferiority.' You are responsible, take hold of yourself and become a real person in a fine community."

He urged his students to develop an underlying philosophy that can give their life meaning and purpose. "Disturbed people are always asking "Why should I make an effort?" Irreligion, viewing life as an accident among the stars, a haphazard by-product of blind forces, is a shattering frame of mind."

He reminded his students that "We are all charity patients in higher education," indebted to the founders of the University, the leaders who have taught here, the research scholars, the administrative officers, student leaders — who have all contributed to developing "learning, virtue and piety," traditional fundamentals to education at Boston University since its founding.

MORE "CRUSADE SCHOLARS" ARRIVE

The Rev. A. G. Bhatt, pastor of the Gujarati Central Methodist Church in Bombay, and eight other students from India held Protestant worship services on shipboard as they traveled toward the United States. They traveled on two ships, and attendance at their services was good although there was a predominance of Roman Catholic on the Italian-owned ships.

Mr. Bhatt was assisted also by German teachers and professors who provided a 35-voice choir. A minister of the Greek church, who offered prayer once, praised the Methodist Church for its evangelistic vigor.

The Indian students were brought to the United States on "Crusade Scholarships," their travel and study expenses paid by Methodists through their **Week of Dedication** offerings in churches across the United States. Mr. Bhatt is enrolled at Asbury Theological Seminary, Wilmore, Ky. Three, who are now at Syracuse University, are Pauline Alexander, Sundra Edwards, and Ganamanie Paulraj. E. A. Chang goes to Boston University; E. W. Massey to Cornell; Carlton Ram to Illinois Wesleyan; and Gladys Richards to Scarritt and other colleges in Nashville, Tenn.

HB HONOR REMEMBRANCE PROTECTION

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CITIZENSHIP CONFERENCE

"Youth and Christian Citizenship" is the theme of a conference for Methodist young people of high school age and beyond, to be held October 10th and 11th, under the auspices of the Youth Council of the New England Conference.

This is the first conference held in this area to consider this particular topic, and is in line with the new "Commission on Christian Citizenship" indicated by the recent General Conference as a department of youth program in the Methodist Youth Fellowship organization.

The event will take place at the Rolling Ridge Methodist Conference Center, North Andover, Mass., beginning at 7 p. m., Friday evening, October 10th, and continuing through Saturday, October 11th, until 4 p. m. A film forum, featuring the Christopher movie, "Government Is Your Business," will take place at the opening session. Speakers prominent in political life are being secured for the Saturday morning and afternoon programs. Opportunity will be given for questions and discussion based on the speakers' presentations.

Heading up the plans are Faith Rohrbough, community service chairman of the Conference Youth Council, and the Rev. Clarence F. Avey, advisor for community service. Reservations for the conference may be made with Miss Rohrbough at 11 Highland Street, Cambridge, or with Mr. Avey, 355 School Street, Athol.

You're Only Young Once

HOOVER RUPERT

In a certain town there lived a man whose great passion in life was to eat the most excellent tomatoes he could find. Whenever he met a farmer and engaged him in conversation, he would always try to stress the importance of growing fine tomatoes. According to this story, the man became so thoroughly obsessed with the idea of fine tomatoes that he wrote to the agricultural experimental stations about it, to the various seed companies, and even to the Department of Agriculture. He had one theme: produce better varieties of tomatoes. He wrote, wired, and otherwise pressured his congressman. And, he was a leader in founding the Society for the Improvement of Tomatoes.

One day his congressman, impressed by the apparent sincerity and interest of his tomato-conscious constituent, called at the home of this man. Picture his great surprise to find, when he asked to see his host's tomato garden, that he had none! Here was a man who was so vigorously campaigning for better tomatoes, who apparently possessed the latest information and best knowledge on how to produce better tomatoes, but who made no effort to raise tomatoes himself. He talked a good game, but never got into action.

Quite possibly the brother had some good excuse as to why he didn't put a little practice in with his preaching. Maybe he thought the task of actually growing the vegetable (or fruit, if you belong to that school) was too difficult for him to undertake. Could be he had it figured that his task was the one of verbally and correspondentially stirring up those who could grow them. Perhaps it never even occurred to him that he might do something to aid his espoused cause by actually digging in the dirt a little.

He reminds me of a little fox terrier who resided in a town in Kansas where our family once lived. You probably have his cousin in your town. But whenever a couple of other dogs got into a friendly or unfriendly bout, this little dog would chase madly around the scene of conflict barking as vigorously as he was able, in dog language telling the fighters to get in there and battle. But he would never mix into the scrap himself. Then, when the scrimmage was over, the little fox terrier would trot proudly off beside the victor, as if to say, "We took care of that brother!"

Co-operation takes something more than vocal encouragement. There are times, to be sure, when such encouragement is the only form of co-operation available. But, the point is pretty clear, isn't it? With football season in full tilt, we all have been hearing the "grandstand qu erbacks" sounding off on how should have been done. But Mond morning post-mortems cannot h Saturday's lost football game a more than it can Sunday's poo preached sermon. We need all theory we can get. But the day com when each of us must "put up shut up."

How about your life? Are y just talking a good game? Or you in there doing your bit to ma life more worth living for yours and others? Raising any tomatoes your back-yard?

SUICIDE OF METHODIST CHOIRMASTER

LONDON, England—The suici of a Methodist choirmaster who w asked to resign because he was fou gambling on football pools has be widely discussed.

Church leaders promptly defend the action of Methodist authoriti in asking for the resignation. D Donald Soper, superintendent of t West London Mission and presider designate of the Methodist Conf ence, said the suicide did not "inva date the main factors of the case fro a Christian point of view."

Questioned on the suicide at a open-air meeting at Tower Hill, Lo don, Dr. Soper said: "Let us clear o minds of sentimentality. The fa that the man committed suicide on adds an emotional touch to th story." He said it was "not a cond tion of membership in The Metho ist Church that you should refrai from gambling, but it is understoo that a Methodist does not gamb without being hypocritical."

The choirmaster was Willia James Holloway of the Diamon New Methodist church in East Kirb a town near Nottingham. Mr. Ho loway won 700 pounds in a footba pool.

The Nottingham Methodist Di trict Synod said the resignation r quest was made after a meeting 150 ministers of the district. It adde that all the facts in the case had n been made public.

THE Federal ENGRAVING CO. BOSTON, MASS.

A Wide Circuit

V. Reid

ngyang

never read about Pyongyang that
o not think of my friend, Dr.
n Z. Moore. For it was in and
ind this city — Korean commun-
headquarters upon which Ameri-
now shower explosives — that
Moore, Methodist missionary ex-
rdinary, gave of his life in Chris-
ministry for upwards of four dec-
. There were, of course, other
ionaries in Pyeng Yang (as we
l to spell it), but it was John Z.
ore who was there in the early
, who envisioned a great Chris-
community among these friend-
people, and who "stayed by the
" until much of his vision was
ized.

r. Moore first went to 5,000-year-
Pyongyang in 1903. Its educa-
al system for 300,000 people was
d on Chinese classics, learned "by
rt." He established the first mod-
school in one small room. Be-
World War II, there were 500
s annually in Pyeng Yang High
ool; and 5,000 pupils and 175
hers in elementary schools in the
and its environs. Through the
ades there came from these schools
usands of Korea's leaders. Dr.
ore also helped establish scores of
pels and churches on four dis-
ts; and most of the pastors were
l boys" from his schools.

ut today most of Pyongyang is a
mbles. And, alas, the nation that
Dr. Moore to Korea has also
the hellish explosives. Thou-
ds of Christians — among other
eans — have been killed; other
istians are among the millions of
igees driven south; homes and
lihoods have been destroyed;
rches, schools, and centers of heal-
have been laid waste.

t must wrench the heart of Dr.
ore to read dispatches from
ngyang. These are his friends,
students, his associates, who are
ng impressed, driven off, killed.
ese are the institutions he took
de in building that are being de-
yed. . . . But has his life been
d in vain; his giving of self a
less sacrifice?

No, Dr. Moore's years have not
n spent in building institutions
uch, but in building Christian life
character. Churches, schools,
hospitals are not ends in them-
es; they are but tools convenient
the molding and bettering of men, women, and children. Ruined edifices do not measure Christianity's contribution to Korea. Radiant Christian lives — lives that are strong to withstand buffeting and persecution even unto death — are the test of missionary years of toil and sacrifice.

"If one must meet death, it is best to meet it armed with Christian hope and understanding," someone remarks. But beyond that, there are millions of Koreans living in the spirit of Christian fortitude and hope, confident of a better tomorrow. For the truths which Dr. Moore and his colleagues have taught and preached and lived in Korea are rooted in Korean thought and life, and far beyond the confines of church membership. The Christian yeast has leavened the whole loaf. Churches and schools and hospitals though demolished, missionary forces though scattered, have left Christ's message in the hearts of men.

Dr. T. T. Brumbaugh, visiting the battle-torn areas of Korea recently, marveled as Christian and non-Christian alike crowded services in improvised churches how they sang the great hymns of faith and hope; how they ministered as they could to each others need; how in physical destitution they were rich and jubilant in spirit.

And, as Dr. Alfred W. Wasson, himself a veteran of Korea, said to me the other day, "If there is any hope or any future for Korea, that hope and future lie in the Christians and in the Christianity found everywhere in the nation's potential leadership."

Let there be neither consternation nor despair! Dr. Moore and colleagues in Korea — as Bishop Ward and colleagues in China, and Dr. Shellabear and colleagues in Malaya — have lighted lamps that can never be blown out!

ZIONS HERALD 125 YEARS AGO

October 3, 1827

Influence of the Imagination. — Dr. Parsons, a distinguished dentist of Boston, in a recent essay on the subject of extracting teeth, alludes to the effect of the imagination in stopping the tooth ache. He says, that a lady in Boston, who is subject to this distressing complaint, has for several months been in the habit of borrowing his instruments when she felt a return of the pain, and the **sight** of them never fails to effect an immediate cure.

.....

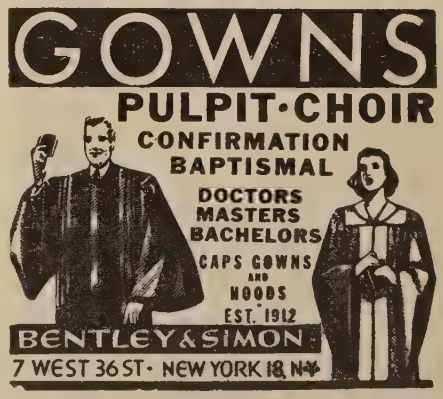
Died, in New York, the Rev. Freeborn Garretson, of the Methodist Episcopal Church, in the 76th year of his age.

.....

Getting Sober. — A person made application to a magistrate in this town on Saturday last, for permission to be committed to goal to remain till Tuesday morning. He stated that he had been intoxicated most of the time for two or three weeks past — that he had not fortitude enough to abstain from drinking, and unless something could be done for him, he had serious doubts that he should commit suicide. The Justice, after hearing the **complaint,** and being well satisfied with the **testimony,** very kindly furnished the complainant with an **introduction** to the jailor, which he presented in person, and was locked up agreeably to his request. He was turned out yesterday morning, and a soberer looking fellow we never saw. We would say to every drunkard, "Go thou and do likewise." — **Somerset Journal.**

.....

The Yellow Fever is now prevalent in New Orleans, Charleston, and Pensacola.



PERSONS

The official board of the Bala Cynwyd Methodist Church, Bala Cynwyd, Pa., will hold a world mission banquet on Wednesday, Oct. 15th, to raise $5,000 for missions and local benevolences. A layman has contributed the catered dinner for 200. Bishop Fred P. Corson and Dr. Donald Ebright of India will speak at the banquet. Representatives from China, South American and Alaska will be present.

A "Home-Coming" is planned by First Methodist Church, Woonsocket, R. I., for Sunday, October 12th. The minister, Dr. Joseph M. Harrell, the official board and special committees are arranging a program for the day. The preacher at the morning worship will be Bishop Lewis O. Hartman. At the noon hour, lunch will be served in the church assembly hall. At the afternoon worship the preacher will be the Rev. P. M. Spurrier, a former pastor of First Church, now at Centenary Methodist Church, Attleboro, Mass. Former members, friends, and former pastors will receive invitations to be present along with all present members of the Church.

Dr. and Mrs. Frederick Brown Harris have been enthusiastically welcomed back to Foundry Church in Washington, D. C. following a month's vacation in England. Dr. Harris, whose book "Spires of the Spirit" was published recently, is chaplain of the Senate of the United States. On their trip to England on the maiden voyage of the new United States, Dr. Harris conducted the first Protestant service aboard that ship.

The MYF of Peoples' Methodist Church, Union, Maine, have completed the work of selecting officers for the Conference year. The officers elected in May were Ronald Barker, president; Robert Austin, vice-president; Grace Calderwood secretary; and Betty Austin, treasurer. Sunday night the chairmen of the four commissions of the MYF were elected along with the publicity chairman. The chairman for Worship and Evangelism, Betty Austin; for Missions and World Friendship, Robert Austin; for Community Service, Frances Guyette, and for Recreation, Evelyn Guyette. These officers will serve until the time of the Annual Conference of the MYF in the spring.

The Rev. and Mrs. George E. Heath, after a year of travel throughout the United States, have returned to their home in Brookline, Mass. Dr. Heath is a retired member of the New England Conference.

Dr. Donald M. Maynard, professor of religious education at Boston University School of Theology, will autograph his new book "Your Home Can Be Christian," at Boston's Cokesbury Bookstore, 577 Boylston St. from 10:30 a. m. to 2 p. m., on Monday, Oct. 6th.

EXAMINE NEW REVISED STANDARD VERSION OF BIBLE

First copies of the new revised standard version of the Holy Bible, which were released to the public Sept. 30th in connection with services in nearly every community of Greater Boston and throughout the state, are studied by heads of Protestant groups. The new bible is the fifth authorized Protestant version since 1539. Old historic bible originally owned by Greater Boston Federation of Churches is in foreground. Left to right, front row, Dr. Walter D. Knight, head of the Presbyterian Church in New England; Dr. Frank Jennings, executive secretary of the Massachusetts Council of Churches; Dr. Albert Buckner Coe, president of the Massachusetts Congregational Conference; rear row Dr. Isaac Higginbotham, general secretary, Massachusetts Baptist Convention; and Bishop John Wesley Lord resident in the Boston area of The Methodist Church.

Dr. Erwin Canham, editor of "The Christian Science Monitor" will be the speaker at the Boston-Lynn Preachers' Meeting on Monday, Oct. 6th, at 10:30 a. m. in Wesleyan Hall, 581 Boylston St., Boston.

Mrs. Francis Wilson, wife of t pastor of Epworth Methodist Churc Worcester, Mass. is a patient at M morial Hospital of that city.

Conference On Worship

ZIONS HERALD and the Ord of St. Luke will sponsor a Confe ence on Worship at Rolling Rid Methodist Conference Center, Nor Andover, Mass., beginning on Tue day evening, Oct. 28th, and closin on Thursday morning, Oct. 30t Ministers in the Northeastern part the United States are invited to a tend and to take part in the discu sions. The program is as follows:

Tuesday evening, the Rev. Jac son Burns of Harvard Epwort Church, Cambridge, Mass. will di cuss "The Methodist Minister's Us of The Christian Year." Wednesda morning, Holy Communion and discussion on "The Conduct of Pub lic Worship" led by Professor Rich ard M. Cameron, professor of churc history at Boston University Scho of Theology. Wednesday afternoo a discussion on "How Does the Pro phetic Minister use Liturgy?" led b Professor Sam Hedrick, director o field work at Boston Universit School of Theology.

Wednesday evening will be de voted to a discussion of the Order o St. Luke to be led by the nationa director of the order, the Rev. R. P Marshall of Sunbury, Pennsylvania and the Rev. W. Lynn Crowding, o Williamsport, Pennsylvania, directo for the Northeastern Jurisdiction Adjournment Thursday morning.

A registration fee of $1.00 must be sent to the Rev. R. P. Marshall, 217 Arch Street, Sunbury, Pennsylvania The cost for overnight accommodations and three meals per day is $4.57. Reservations must also be made for these accommodations with Mr. Marshall.

SPRINGFIELD DISTRICT CONFERENCE

On Sunday afternoon, October 19th, beginning at 3 p.m., Wesley Church, Springfield, Mass. will be host to the District Conference. The Rev. Leslie H. Johnson will be in charge of the devotional period. District interests will be reviewed, and the following speakers presented: the Rev. Glen W. Trimble: "The Denominations Working Together;" the Rev. H. Hughes Wagner: "The General and Jurisdictional Conferences;" the Rev. Emerson W. Smith

dustrial Relations and the urch."

upper will be served by the ladies the church, and reservations are be made by each pastor. At the ning session Mrs. Elsie Oakes ber, author of "The Wall Be- en," and other boks, will speak on the topic: "Living on Twenty- r Hours a Day." Special music is be provided by Wesley Church. auto caravan is to be organized each church, under the leadership the pastor.

The following is the list of guest achers scheduled to speak at the organ Memorial broadcast over ston Station WVOM (1600) at 8:10 n. for the first half of October.

t. 1 — The Rev. Robert Meikle, West Roxbury Methodist Church.

t. 2 — The Rev. Howard P. eatherbee, Public Relations Department, Morgan Memorial.

t. 3 — The Rev. Joseph Belcher, Tremont Street Methodist Church, Boston.

t. 6 — The Rev. Wesley G. Huber, Exec. Secy., Evangelistic Association of New England.

t. 7 — The Rev. H. M. Schluntz, Maplewood Baptist Church, Malden.

t. 8 — The Rev. John E. Barclay, Church of All Nations, Boston.

t. 9 — The Rev. Samuel H. Bullock, Pleasant Hill Baptist Church, Roxbury.

t. 10 — The Rev. Paul Stopenhagan, Minister to Students, Wesley Foundation, Harvard - Epworth Methodist Church, Cambridge.

t. 13 — The Rev. Ernest R. Case, Immanuel Methodist Church, Waltham.

t. 14 — The Rev. Edwin T. Clemens, Covenant Congregational Church, Forest Hills.

t. 15 — The Rev. H. Campbell Eatough, First Baptist Church, Cambridge.

t. 16 — The Rev. Carl A. Seaward, Christ Church Unitarian of Dorchester.

t. 17 — The Rev. Paul W. Brauer, First Lutheran Church of Boston.

ishop Keeney Dies

Frederick T. Keeney, 89 a retired shop of The Methodist Church, ed at his home in Miami, Florida n Wednesday, Sept. 24th. A service was held at Miami's White emple on Thursday, Sept. 25th and nother service is to be held today, ctober 1st at First Methodist Church, Syracuse, N. Y. to be followed by burial in that city. Bishop Keeney was born at Fabius, N. Y. and until his election to the episcopacy in 1920, he served churches in upper New York State. From 1920-1924 he served in Foochow, China, from 1924-1928 he served the Omaha Area, and from 1928-36 he served the Atlanta Area. After his retirement he headed up the Million Unit Fellowship Fund for the Methodist Episcopal Church. Bishop Keeney's wife died in 1936. He is survived by a daughter, Miss Dorthea Kenney of 123 N. E. 87th St., Miami, Florida.

LEADERSHIP TRAINING

Seated: Dorothy Clarke Wilson and the Rev. Ewald Mand. Standing: Richard West, president of school council and Jane Ballard, secretary.

The World Mission of the Methodist Church was spotlighted in impressive fashion at the Boston Area M. Y.F., Leadership Training School, at Rolling Ridge last summer, when Mrs. Dorothy Clarke Wilson and Dr. Ewald Mand appeared on the same evening program. Mrs. Wilson delighted her youthful audience with her projected kodachrome slides of India and her running comments of experiences in India during her visit there last year. Dr. Mand was the honored guest at an autograph party for him when he autographed copies of his latest novel, and only one in English, "The World Is My Home." His story of his personal experiences in escaping from behind the iron curtain in Esthonia will long be remembered. The latest books of both Mrs. Wilson and Dr. Mand are on the list of missionary study and reading books of our Methodist Board of Missions. Dr. Mand's is on the 1953 list, while Mrs. Wilson's "House of Earth" to be published in October will be used later.

EVENTS

The Women

E. Louise Richardson

During the month of October, the women of the Woman's Society of Christian Service of the New England Conference gather at District meetings to gain information and enthusiasm. In each of the four districts meetings the morning session is devoted to hearing reports of the year's achievements, plans for programs, and interesting features. After the luncheon there will be an opportunity for fellowship and for looking at literature with which every woman should be acquainted. At the afternoon sessions the inspirational address will be given.

The first District meeting will be held at Lynn, Mass., October 3rd at the Cliftondale Church, with the women of that church as hostesses, and with several special features. Mrs. Emil Hartl will be the speaker of the afternoon. Mrs. Ebert Holt, the district president and Mrs. Warner Danforth, vice-president have arranged the program. This is followed by the Springfield District meeting on October 7th, and the Worcester District October 8th at Whitinsville. Here Mrs. Shaw Taylor, president and Mrs. Franklin Foster, vice-president have planned for additional numbers of music by Mrs. Walter S. Brown and also a song fest. The Rev. John L. Bryan, associate pastor of the Church of All Nations will speak in the morning on "The Church of the Apostles and the Church of Tomorrow." The Boston District will meet at Needham Heights on October 9th.

The members of the hostess church will present an unusual program for the devotional period. Mrs. Florence Reeves, recently returned from Bulgaria will be the speaker. All of these district conferences offer the women of the conference an excellent opportunity for receiving new ideas and becoming better acquainted with the work and the leaders of the society. The fall meeting of the conference will be held at College Avenue Church, Somerville, Mass., on Friday, Oct. 30th with Miss Florence Hooper of Baltimore as the guest speaker.

"It Takes More Than Sympathy"

(Continued from Page 4)

described these three nations was "suspicion." Old world, state religion had not been the minister to the people, it had been a master of the people. The battle in Yugoslavia, for example, had been in large measure a three-way war between Roman Catholicism, Serbian Orthodoxy, and Mohammedanism. That had not been a battle against poverty or superstition, but a battle to see which religion should have priority over the other. As a result of all of this, the people said that they were "suspicious."

It takes more than sympathy to overcome suspicion that surrounds much of the traditional religion of the world. Our efforts must be directed to a thoroughly positive demonstration of our responsibility for our brothers. Indeed, the only sure protection we have lies in the rehabilitation of masses of men who now live on animal levels. Until these shall be made to know that they are sons and daughters of God, there can be no peace in the world. The free, non-political, people-loving agencies of warmed hearted Christians have their finest hour at hand!

For Methodists it ought to be easy to understand that all of this has much more involved in it than just the giving of something we don't need. Nor is our "helping hand of the Good Samaritan" program designed as an effort to compete with communism or with fascism. MCOR is bound up with the idea that religion is experience. It is a natural outgrowth of a warmed heart. With humility we must view our giving for MCOR, for there are nine million of us and we have given just a million dollars a year. Surely more than one-ninth of us should be giving more than $1.00 per year out of our warmed hearts!

As we approach the table of our Lord on World Wide Communion Sunday, October 5th, and lay down our gifts for those in need, let us remember that one-half of the offering for the Fellowship of Suffering and Service goes to the activity of the Methodist Committee for Overseas Relief. The remainder will be divided equally between the Commission on Chaplains, and the Committee on Camp Activities. Surely we will give from hearts that have been touched by the overflowing love of our Saviour.

HOUSEWARMING FOR NEW PARSONAGE

An official housewarming ceremony will be held in the spacious living room of the new parsonage of the Lake Shore Park Methodist Church, 58 Bay State Road, Lynn, Mass. on Sunday afternoon, October 5th at 3:30 p. m. The Rev. and Mrs. Edward W. Bauman, who are now living in the new home, will welcome many special guests for the occasion, including the Rev. A. J. Strait, the superintendent of the Lynn District of the Methodist Church, and several of the former ministers of the church. Recognition will be given those who have labored to construct and furnish the completely modern home.

Of special interest is the amount of time contributed by parishioners during the many phases of construction. In the last year over 1266 hours of volunteer labor were donated, thus greatly decreasing the cost of construction, which has been estimated at $12,600 including land and landscaping. The volunteer workers were directed by Mr. David Greer, 11 Lake Shore Rd., Peabody, an engineer at the General Electric Company in Lynn and chairman of the church's parsonage building committee.

Many of the men of the church contributed evenings and Saturdays to speed the work, and on many occasions certain women of the church could be seen wielding hammers, saws, and paint brushes. The women also have succeeded in completely furnishing the new home with all new furniture and equipment und the leadership of Mrs. Elizabe Hetherington.

At a recent open house, over o hundred and fifty persons visited t new house. All visitors were especi ly impressed by the size of the livi room, which was designed to acco modate groups meeting in the hom and by the convenience and acc sibility of the minister's study. A though the Lake Shore Park Chur is relatively small, the members we willing to donate co-operation a hard work as well as money. As result, they can now boast of one the finest parsonages on the Nor Shore.

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FRITCHMAN REFUSED PASSPORT

LOS ANGELES, Calif.—The Re Stephen H. Fritchman, minister First Unitarian church, has been r fused a passport to Australia wher he had been invited to address a N vember meeting in Melbourne cel brating the 100th anniversary of Un tarianism in that country.

Mr. Fritchman said he had bee officially informed by Ashley Nicho as, assistant chief of the State Depar ment's passport division, that his a lication, filed last July 14th, had bee turned down. No reason was give the clergyman said.

He called upon "every minister an layman of every faith in our lan and every citizen, whether he attend church or not," to "consider the im plication of this astonishing dec sion."

"Have we lost faith in the cree of democracy?" Mr. Fritchman asked "What a mockery it makes of ou boastings about our free world," h said, "when an ordained spokesma of peace and brotherhood is made prisoner within his own land. Thi is surrender to the craven fear o thought itself, a betrayal of the an cient heritage of the Judeo-Christia tradition which it has long been m joy and privilege to declare."

Mr. Fritchman has twice been call ed by the House Un-American Activi ties Committee for questioning con cerning his membership in allege communist "front" organizations. I 1947, the American Unitarian Ass ciation suspended him as editor of i monthly, "The Christian Register, after he had been the central figur in a dispute revolving around charg that the magazine was sympathet towards communist front groups.

APEL ATTENDANCE MPS BY 50 PER CENT

/ASHINGTON, D. C. — Attend- e at religious services in U.S. ıy chapels increased more than per cent during the year ended e 30th, 1952, a report by Secre- of the Army Frank Pace, Jr. re- ed.

he total attendance at chapels in United States and overseas dur- the 12-month period was 18,949,- compared with 12,682,884 the before. It was a new post-World r II record. The figures include ı service personnel and their de- dents.

he Army now has a total of 1,400 plains compared with 1,200 in 1, Mr. Pace said. Army chaplains orted 2,541,993 visits to the nded in military hospitals, an in- ıse of 250,000 over the previous nonth period.

ORGAN'S FALL AND WINTER PEAL STARTS TODAY

he $150,000 fall and winter ap- l of the Morgan Memorial, which ins today, Wednesday, October and continues through the month October, will represent but one- h of the total budget used in ping hundreds of handicapped sons gainfully employed, Fred C. ore, superintendent, announces. stressing the urgency for a suc- ıful campaign, Mr. Moore pointed that the Goodwill Industries in ston is the largest agency serving ndicapped people in both Boston l New England, without excep- ı, and including State and private ncies combined.

Each week we pay out $7,000 in ges to handicapped persons who ke a living reclaiming discarded terials" said Mr. Moore. "At the ne time many of them are learning des or passing through periods of abilitation." "The important fact- is that they prefer to work rather n accept a public dole. We in- e inspection trips at any time, for ups or individuals, as a soul-stir- g experience."

Mr. Moore, who has been associ- d with the Goodwill work here for years, said that two campaigns are nducted each year, one for summer rk, and the current drive for the l and winter program. These two peals make it possible to maintain seven social service agencies serving all ages and creeds. "On behalf of the entire institution," said Mr. Moore, "we thank thousands of people in the Greater Boston area who faithfully fill the Goodwill Bags with articles of no further use to them. Making these things into new objects of value provides work — provides wages — provides a bargain to someone in need of furniture or furnishings — and helps keep the pride of a handicapped person who needs help."

One of the most important agencies is the Goodwill Day Nursery, which cares for children of ill and working mothers. Other departments include the Charles Hayden Goodwill Inn for troubled boys, the Youth and Children's Center, the Seavey Settlement for stranded men, the Eliza Henry Home for working women and students, the Goodwill Industries and the Family Service Bureau. Among those serving on the special appeal committee are Harold B. Neal, Needham, Mass., Henry W. Webster, Newton, Mass., Miss Isabel Copland, Winchester, Mass., Charles F. Brown, Wellesley, Mass., and Donald K. Packard, Brookline, Mass.

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* * * *

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PROMOTE STEVENSON CANDIDACY

ALEXANDRIA, Va. — Formation of a clerical committee to promote the candidacy of Governor Adlai E. Stevenson, Democratic Presidential nominee, was voted by the second annual conference of Christian Action.

The conference, attended by some 100 pastors, theologians, denominational executives and laymen, decided to set in motion a committee comprising Protestant, Roman Catholic and Jewish clergymen. Plans are for the committee to issue a statement endorsing Gov. Stevenson and urging church members to work vigorously in his behalf.

Christian Action, formed last year, is a national group which seeks to apply Christian principles to social, economic and political affairs. It has no official church connections but its members are churchmen in good standing.

HOSPITALS AND HOMES

The Board of Hospitals and Homes of The Methodist Church held its organization meeting for the new quadrennium at the Palmer House in Chicago recently.

Bishop William T. Watkins, Louisville, Ky., was re-elected chairman. Vice chairmen are: Bishop Lloyd C. Wicke, Pittsburgh; Mrs. W. W. Fondren, Houston, Tex.; Dr. L. S. Moore, Philadelphia; and Horace Turner, Spokane, Wash. Dr. Frank Prentzel, Philadelphia, secretary, and Dr. O. J. Carder, St. Joseph, Mo., treasurer, were re-elected.

The board re-elected Dr. Karl P. Meister of Chicago as executive secretary and Olin E. Oeschger, Chicago, administrative assistant and personnel secretary.

Miss Thelma Reynolds of Columbia, S. C., who joined the staff Sept. 1st, was introduced. She has been assistant alumni secretary and editor of the "Alumni News" for the University of South Carolina Alumni Association. She is to recruit personnel and do journalistic work.

Four members-at-large elected are: Mrs. Fondren; Ralph Jester, Des Moines, Ia.; Dr. John G. Benson, Indianapolis; and Mrs. Myron C. Collins, New Martinsville, W. Va.

The executive committee is composed of the following, besides the officers: Dr. C. C. Bell, Roanoke, Va.; Hubert Johnson, Waco, Tex.; Mrs. Campbell Keith, Minneapolis; Dr. W. C. Perdew, Kalamazoo, Mich.; and Dr. Benson.

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Spain Bans Protestants

MADRID, Spain — The Ministry of Foreign Affairs told an American Baptist evangelist that the Spanish government cannot authorize Protestants to proselytize in this overwhelmingly Roman Catholic country.

The Rev. Paul E. Freed, of Greensboro, N. C., was warned that a majority of Spaniards regard "Protestant propaganda" with "the greatest distaste." They feel, the Ministry said, that it is an attempt at "foreign penetration in national life."

In its statement the Ministry pointed out, however, that the tiny Protestant minority in Spain was assured of liberty of worship by Article 6 of the 1945 Spanish constitutional charter. Mr. Freed, who came here to investigate the position of Protestants, had asked the government for an authoritative statement of its attitude toward Spanish Protestantism.

The evangelist told the government that he represented unofficially the attitude of major American denominations, as well as church organizations like the World Council of Churches and the National Association of Evangelicals. A number of United States Senators and Representatives had asked him to report on the status of Protestantism in Spain, he added.

In replying, the Foreign Ministry said: "Neither the Bill of Rights, basic constitutional charter of the Spanish people, nor our concordat with the Holy See gives the government power to authorize Protestant proselytism, meaning by this the captivating of new proselytes. The government can go no further than what is authorized by the legal text.

"The majority of Spaniards believe that Protestant propaganda in Spain is an attempt of foreign penetration in national life, directed with political aims at the destruction of the religious unity that substantially exists in Spain and that is recognized by all Spaniards."

The Ministry said Spanish Protestants, which number only about 25,000 out of 28 million Spaniards, could use legal channels to appeal to the government if they felt their rights were not being recognized.

"Thus," said the statement, "it is clear that they have no need for the backing and the support of foreign religious and political organizations.' Mr. Freed described the memorandum as "not very accommodating," but added that he was encouraged by the government's admission that it attached "great importance" to the matter.

The Ministry's statement was general and did not answer six specific questions asked by Mr. Freed. One of the questions sought to learn whether the government would allow the use of imported Protestant devotional literature which Mr. Freed sent to the Ministry.

Despite the government's assurance of freedom of worship, Mr. Freed said, the position of Protestants has not improved. Thirty-one chapels closed earlier by the government have not been reopened, he said, and another Protestant chapel in Elda was closed several weeks ago. The government also refused to allow the National Convention of Spanish Baptists to hold its scheduled meeting in Alicante the previous week, he added.

Mr. Freed said there had been other incidents, but he did not wish to overemphasize them. His only desire, he added, and that of all Americans, was that complete freedom of worship should be established for Spanish Protestants, who are as "solidly patriotic" as other Spaniards. He forecast "immense improveme in Spanish-American relations if su freedom were secured.

When Mr. Freed visited Spain March and April, he said he w promised by Interior Minister B Perez Gonzales that more freed would be granted to Spanish Prote ants.

NAVY APPOINTMENTS TO THEOLOGICAL STUDENTS

WASHINGTON, D. C. — Prob tionary appointments as ensigns the Naval Reserve are being offer to theological students of all fait who are in attendance this fall at a credited seminaries, the Navy Depa ment announced.

The new program is designed ensure the Navy a continuing supp of chaplains and offers students t opportunity to complete their the logical training while members the Naval Reserve.

If students discontinue their the logical studies, withdraw from scho or fail academically, they will be a lowed to resign and receive hono able discharges, the Navy said.

The same will be true if, whe their theological training is comple ed, there is no vacancy for them i the Chaplains Corps. If an appoin ment is available, however, they wi enter the service with the rank lieutenant, junior grade.

Students who are members of th Naval Reserve as a result of previou military service or enlistment will b permitted to resign and accept th new appointments in the grade USNR.

An active recruiting campaign wil be carried on by the Office of Nava Officer Procurement, the Navy di closed.

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ton Methodist ial Union

ith a large number of ministers their congregations located in Greater Boston Area, the Boston hodist Social Union hopes to at- a record attendance to its first ting of the current season at St. n's Methodist Church, Water- n, Mass., on Monday, October at 6 p. m. This is Boston Meth- m's "family supper," and at the meeting informality will get the er hand. The program is being nged in secret by the ministers there are bound to be some un- l procedures because of that fact. ll dinner reservations can be e with the manager of the Cokes- Book Store, Mr. Robert Heiser, 77 Boylston Street, Boston, (Tele- ne KE 6-1091) and to be sure of ood seat, reservations should be le as soon as possible. Final date reservations is October 17th.

CARD OUTMODED STOMS

OME — Pope Pius XII has urged nen's religious orders to discard noded and non-essential customs ne way to overcome the dwindl- number of nuns in recent years. Pope's recommendation was le in an audience to 700 Mothers eral or their delegates at the close the First International Congress Mothers General, held under the ices of the Sacred Congregation Religious.

ope Pius expressed concern over "crisis" of women's religious ers which he said is extremely e in some European countries re the number of women who e taken vows has been reduced to -half.

Varning that the retention of cust- and usages that were acceptable ther times might now be a bar- to women in choosing the relig- s vocation, the Pontiff said: "Take that the customs, the manner of , or the growth of your religious ilies do not constitute a barrier, a cause of failure of vocations.

"We wish to speak of certain usages which, if they had a meaning in another cultural frame, have it no longer today and in which a truly good and courageous girl would find nothing but obstacles to her own vocation.

"We ask you courageously to conform every time that your sisters' and your own experience tells you that the moment has come to take account intelligently of present-day forms of life. In those things that are not essential," Pope Pius stressed, "adapt yourself as far as reason and a well-ordered charity counsel."

The Pope then talked specifically about the garb of nuns. He emphasized that "the religious garb must always express consecration to Christ," saying that "it is this which everyone expects and wants." Then he added: "But it should also conform to modern demands and correspond to the needs of hygiene."

WARNS PASTORS ON SETTING UP COUNSELING CLINICS

BUFFALO, N. Y. — Pastors and church teachers were warned here against setting up their own clinics for counseling when better advice is available from social agencies and professionals.

The warning was issued at the Buffalo Regional Conference, Lutheran Church-Missouri Synod, by Dr. Charles A. Behnke, Rochester, Eastern district president.

"It is dangerous for pastors and teachers to establish counseling clinics that branch out into the fields of psychology, medicine and psychiatry for which the minister or teacher is not trained," he said.

He encouraged pastors and Lutheran school teachers to seek help from such social agencies as the Family Service Society and from other professional personnel who are willing to help solve problems in the home. .

Prof. Gerhardt P. Schroth, manager of the Family Worship Hour and director of the Lutheran Choir, Chicago, declared that there should be "more heart and less art in congregational, choir and classroom singing."

He urged church organists to refrain from the use of hymn-playing techniques that make a congregation "musically sea-sick." The purpose of the choir in the Lutheran Church is not to render an anthem each week, but to be the musical elders in leading the congregational singing and to help in singing the liturgy," he said.

Twin Area Calendar

(Boston and New York Areas)

Oct. 1 — Worcester District Fall Conference, First Methodist Church, Fitchburg, Mass.

Oct. 3 — Lynn District Woman's Society of Christian Service at Cliftondale, Mass.

Oct. 5 — World-wide Communion Sunday.

Oct. 7 — Springfield (Mass.) District Woman's Society of Christian Service.

Oct. 7 — Leadership Training Institute, Mass. Council of Church Women, Rolling Ridge, North Andover, Mass.

Oct. 8 — Worcester District Woman's Society of Christian Service at Whitinsville, Mass.

Oct. 9 — Boston District Woman's Society of Christian Service at Needham Heights, Mass.

Oct. 12 — Men and Missions Sundays, sponsored by Laymen's missionary movement.

Oct. 12-19 — United Churchmen's Week.

Oct. 19 — Laymen's Sunday.

Oct. 20 — Boston Methodist Social Union at St. John's Methodist Church, Watertown, Mass.

Oct. 28-29 — Order of St. Luke conference on Worship at Rolling Ridge.

MISS LEE IN BRAZIL

Miss Elizabeth M. Lee, of New York, an executive secretary of the Woman's Division of Christian Service of the Board of Missions, Methodist Church, is now in Rio de Janeiro, Brazil, beginning an official visit of three months to the Board's mission fields. From Brazil, where Methodism has a hundred or more churches and mission centers, Miss Lee will go to Uruguay, Argentina, Chile, Bolivia, Peru, and Panama. In Santiago, Chile, in November, she will participate in the sessions of the Central Conference of Latin America, and later in the Second Conference of Directors of Methodist Schools.

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